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The home circle in the main fulfils the essential conditions of a selected one. As to the promiscuous circle, it should be avoided, as certain to yield unsatisfactory results. Each sister is accompanied by related spirits, and there is confusion in the control if not in the circle.

At the home-circle, where the family gathers, the missing ones take unseen their old familiar places, and how sweet to think they are still united with us in every day

(To be continued.)

From the foreign correspondence of the

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One hundred and twenty-five pages, printed from gal-
plates, in large, clear type, paper covers.

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NATIONAL PUBLISHING HOUSE, Chicago.**

Voices from the People.

AND INFORMATION ON THE VARIOUS
SUBJECTS PERTAINING TO THE
RATIONAL PHILOSOPHY.

Hold Us in Your Arms, Loved Angels.

AN INVOCATION FOR THE HOME CIRCLE, BY ALMA B.

ALMA B.

"Gently, Lord, gently lead us!"

Come ye spirits, true and faithful,

To our home, oh, bend your way!

Mixed in your spirit's love and life,

Lead us onward day by day.

Give, oh, give us peace and union,

Feed our souls with love and life;

Spiritualize our sparkling dew drops,

From the founts of your love bequeathed.

And we lonely, weak and weary,

Hungry, thirsty, cold and sore!

Rest and comfort, refresh, renew us—

Upward lead us, we implore!

Teach us of the Kingdom of Heaven,

Life is dreary, dark and sad;

But with loving angels near us

Earth is lovely, angels are glad.

And

Fold us in your arm'd loving angels,

And careen us as of yore!

Teach us of the Kingdom of Heaven's bright portals,

Fill our hearts with joy and brightness,

Keep our hearts with love and joy!

We have hands in hand with loving angels,

Peace on earth none shall know!

Maidland, Mass., Dec. 14, 1878.

The Epitaph.

To the Editor of the Religio-Philosophical Journal.

For your readers' benefit on the subject of Epitaphs or Sunday-schools, as given in

your paper by Mr. Thos. Agnew, I have

liberally, and gives some very wholesome

and useful suggestions. I have been

freely expressing my own views through

the pages of the Journal, and have been

defending their freedom from priestly shackles,

and the religious authorities, and have

been told that they are orthodox Sunday-

schools, to be treated in the very spirit

of progress and development of the soul.

It is not in my mind, as you called

Spiritualists and Free-thinkers alike in their

views, for them to defend their tender affections

from the hands of the orthodox, and have

been told that they are orthodox Sunday-

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views, for them to defend their tender affections

from the hands of the orthodox, and have

been told that they are orthodox Sunday-

all people! And if we are to accept the claims

of Spiritualism, we must accept it as evidence

against the church, which is the only one

of the world.

LYMAN C. HOWE.

Lecture Notes.

BY CAPT. H. M. BROWN.

OLD ALEXANDRIA.

With Boston near by, and the most frequent

lectures, I have been attending a course of

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Spiritualism at Vicksburg, Michigan.

Having seen nothing in the Journal, in regard

to the subject of Spiritualism, I thought

that it might be interesting to your readers.

I found the liberal element very quiet, seeking

to do some good, and to do it in a good

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Were They Spiritist?

For some years I have been in the habit of

reading some of the physical phenomena, affecting

some of the physical phenomena, affecting

some of the physical phenomena, affecting

some of the physical phenomena, affecting

some of the physical phenomena, affecting

some of the physical phenomena, affecting

some of the physical phenomena, affecting

some of the physical phenomena, affecting

THE SIGNS OF THE TIMES.

Starvation in Skeleton, Forms—The Unfortunate Tramp—A Charitable but not a Just People—Giving the People Employment, Etc.

An Address delivered by Mrs. Nellie J. T. Brigham before the First Society of Spiritualists, in New York City, on Sunday, December, 30th, 1878.

"To can discern the face of the sky; to know
not discern the faces of the lines," Matthew

Taking a subject like this, at this time of
all others in the history of this world, it
seems to me that the artist who can dis-
cern the sky is dead, it is said you may ex-
perience the sky, but you cannot see it, you
cannot enjoy its rays here to the waters of
heaven, you may look for a pleasant day
when the sun will shine, but you cannot
the sunrise, or wait in the sunset. There
is a way to see the sky, but it is not a
quintessence of great, wonderful, inexplicable
spirit of prophecy to lead us to understand
the pathway of our experience. No spirit
can lead us to see the sky, but it is a
hidden time, it was said of those who were
born versed in the art, they could take the
palm, read the history of the person—past
and future, and they could see the sky,
looked upon the earth, and read the life
of the rocks, and read the history of the
world, and they could see the sky, and
judge something of its future. So the pa-
triarhs of old, they could see the sky, and
this life there is inspired, that it through
making upon all your surroundings; you
are not only a part of the world, but you
for yourselves or for others; but there are
those, whose perceptions are clearer than
others, and they can see the sky, and the
story, and reach further into the time that
is to come, and they can see the sky, and
which it is said the French call the sixth
sense, intuition, shall read them, and un-
derstand the sky, and they can see the sky,
So we take the world mentally, spiritually,
and we can see the sky, and we can see
speak to us, we learn from both of the fu-
ture; said it is no mystical gift that comes
to the artist, but it is a part of the world,
the times. You know that a bird is a prom-
ise, and it is a part of the world, and it is
a flower. You know that an egg found in
the world, and it is a part of the world,
the wonderful nest of a bird, is a promise
of the future, and it is a part of the world,
music that shall thrill the counter, summer
and winter, and it is a part of the world,
they are not all promises of song and
beauty nor all promises of fragrance and
color, but they are all promises of the fu-
ture, and they are all promises of the fu-
ture. Some promises have bitterness and discord
and pain, and some promises have beauty
whether musical or discordant, be sure that
those promises will be every one of them

[illegible]

To look upon the dark side first, the dark of this great material in the signs of the times, the dark of the world, the dark of man, your conviction of artifice, discovery and trial. Why, even now the eclipse is, we may say, at its height. The sun is dark, the moon is falling over the land. Do you not see it?

"Ye discern the faces of the sky; but cannot discern the face of the earth; as ye cannot forget the rights of brother man; man in the ignorance, go on in the path he has chosen, and ye will not see that, that society is a wonderful and comical thing, that it is a thing that is not one, but a mass of many, and that one of its great ends without you injures the whole in a certain way."

There is a great battle to labor for. The greatest good of the greatest number. It is also true that human selfishness, when it is not a selfishness of the few, is a selfishness of the many. The selfishness of the greatest number, has generally settled upon this definition: the greatest number, in a numerical sense, the greatest number of persons, and bringing man into the inclosing meshes of the law, and the law of the day. Every day you look around you, and there are certain problems you can scarcely understand, and you are not able to see the great number of persons combining their efforts, their power of planning and arrange-

cent of their capital, and they establish a certain work, and cause a certain number of men to be employed, and they pay them day by day from such laborer comes a little, a very little, of this accumulated treasure. When the day comes when the laborer works, until like a snow-ball that starts at the mountain top, it accumulates at its rolls, and it grows and grows, and grows, and the property is accumulated day by day. When the snow-ball begins to melt a little under the sun, it melts a little, and it melts at different times, then they say they must stop this, and stopping it they stop the progress of the snow-ball, and the men are many hungry ones; the bread of their physical lives, and they say, "We have a right to do it." "We have a right to do it." It with those who toiled for us, we have a right to do it." "We have a right to do it." In consequence of this, the snow-ball rises up until its shadow is over city and country alike. What a shadow it is! Look at the shadow of the shadow of the shadow of a building, of a church spire, of a mountain; but the shadow that hovers the people of the world, the shadow of the shadow of a skeleton form—hunger, that terrible shadow of starvation, and they do not discern the shadow.

Then the State says, do something to stop this matter. What shall they do? They enact laws to prevent the journeying of that man, Jesus, who has been called the friend of sinners, if Jesus of Nazareth should come back on earth, journeying from place to place, having not where to lay his head, speaking to the Christian people, it is just as if he were speaking to the people of the world. I say that term even to him, [Sensation.] Is it not dreadful to cause persons to come in to that path, where this name must be given to them? You say, what can we do without him? We can do nothing without his individual effort, by opening your eyes, by remembering that society has a certain demand on you, by your effort individually, and in combination, see if there is not something of kindness, some good thing you can do.

[illegible]

"Friends, you know that the best kind of self before he dies, is not built of marble; it is built of flesh and blood, and it will allow his body to remain there; [suppressed laughter.] It is not in some grand, marble-clad edifice, that the noblest and most noble charity; that is the truest munificence of the heart, is to be found. Providing employment for the poor, and relieving the distress of the self-reliant, and making them feel they are deserving of the aid which they receive, and that they and so society is improved.

"The time is coming when those great, noble, and essential things shall be true; when the time is coming when capital shall not be so far apart from labor, as it is now; when capital and labor shall not be so far apart, but when justice and kindness shall be everywhere. You know how that time will come, and how it will come, through the struggle through strife. It is just what the country is wading through. One says, what are we doing? Another says, what are we going before. That is true. He says we are now reaping the fruit of our sowing. How is it with our country? Look across the water and see; you don't stand

We tell you there is a question that has come down to all lands, and to all people today, and there is a question true, and adding to the question of a new social order, a question in this matter now. What of the trial, what of the strife, what of the difference between those who are passing through, or those which lie before us in the near future? We believe it is a legacy of human selfishness. We do not believe that the world is a better place, a society—not in that general leveling of which the communists speak; although like you, we do not, we have a fragment of truth in that, too.

You cannot have an entire level in earthly things. To do that, you would have to have a leveling of the human mind, and the people a certain development, a certain moral and spiritual nature, which would be a marked similarity throughout all. You say that is impossible. I think it is not best it should be done. Where a person is strong in things aside from property, does

be not strong, that because he has that strength, he ought to be kind to the weaker? Those who have strength ought to give to those who are weak. If we have knowledge, should we use it for the benefit of humanity. Some persons may have been represented in the past as being picked out by God to be the saviors of the world. If friends, it is better to believe that human beings are represented by true manhood, the true wisdom, the true strength, the true love, the true divinity. In the light of the times, through toll and through strife, are pointing to better days, when the world will be a better place. What have done, in the employment which they have furnished, in the kindness which they have exhibited, sending all their endeavors to the benefit of humanity. If we are friends? what is a church for, if it is not to bless humanity? what is a government for, if it is not to bless humanity? what is a school? what is not for the good of the whole number?

You are drawing near the time when through trial you will be able to tell the difference between the golden matters; that honesty is the best policy; you will learn that men should not say to you if you do not wish to be a fisherman, but the time is coming when you will love the truth for the truth's sake; when you will do right, but not for the people; when you will be able to tell the difference that has become so common among the people," it says. "But you will do good because you will be able to tell the difference between good. But in these things, in the strife through which the country is passing, the dark days resulting from the shadow of the great war, the time is coming when the places in this great skein made straight by helpful hands, we must wait patiently. In the days that are coming we find the people are coming to a new understanding, filling up, and the people shall not stumble as they have done, but shall help each other. The sign of the times is that we are all coming to a new understanding of our duty. The sign of the times is that we are all coming to a new understanding of our duty. The sign of the times is that we are all coming to a new understanding of our duty."

In science and philosophy there is everything encouraging; the signs of the times are all cheering. The men of the world are full of progress, science and invention are making new and better things, new ideas are upsetting all that which they revered; all that which was best and noblest in the Bible is being thrown out of church. Why, they seemed to think that if their religion was questioned for closely, they would be destroyed. But, in the reality, that was simply because of the ignorance of the men of the world. In the good old days, we said the Bible is not quite so good as the spiritual truths are taken out of the Bible, and the spiritual truths are the principle. We tell you that science and philosophy have a right to counteract the Bible, but the stimulus of all that has been begun of the times are full of promise, and signs of it like the rosy day at sunset—the day of the future is just before us. We think how this century has been pressed on, and how the world has been hurried on. We have had the strength of all of that which has preceded it, the inspiration, the stimulus of all that has gone before.

[illegible]

On every point there is improvement; you find the signs of progress. You think of the past. All over the land you find the works of improvement; where you find the school-house rising, you find one of the good and beautiful signs of the times. Instead of cramming the children, as it is called, repeating like parrots, they are taught to think, reason and understand. In all these ways the signs of the times are manifest. But if you go deeper, if you go further, and if you go deeper further, at last you will find that there is change, there is progression, even in that which men thought there could be no progression—religion. There is no religion in the world, and there is nothing in all the world that is called religion, but what deep down in the interior you will find there is truth; there

no church without it; no religious system is without it. It is upon the truth that the whole world is building, and upon which all religion rears its structure. The great error of the different churches is that: they have insisted and believed themselves to be perfect, while the world is finite. For instance, the Jews looked upon their faith as the true faith, and it is the same with all those outside the Christian faith. The Catholic church has nothing added to it, nothing whatever, for its religion was complete. The Mohammedans say the same, for they believed the whole work was done; there was nothing more to be accomplished; it was in fallible—it rested upon that. So each church, in its creed, in its expressed belief, claims there can be no further addi-

To-day we take the crowds of the different churches, and ask how are they to keep from being deceived by the false prophecies, and see the progress of modernism, and in that connection, we will read the following scriptures. You have noticed, perhaps, in several places, that the word "generation" is used. People are growing. Go through the last 100 years and ask in your thought and in your heart, "What generation is this?" The word "total depravity" is. The idea of total depravity is that man is so corrupt, so depraved, so wicked, that he is incapable of doing good. He is so far from his Creator, that he is incapable of loving him. He is so far from his neighbor, that he is incapable of loving him. He is so far from himself, that he is incapable of loving himself. He is so far from God, that he is incapable of loving God. He is so far from his Creator, that he is incapable of loving him. He is so far from his neighbor, that he is incapable of loving him. He is so far from himself, that he is incapable of loving himself. He is so far from God, that he is incapable of loving God.

Or, late, when certain discussions were held by religious elders, certain questions raised, they have said, true we do not all believe the things you say. If we do not believe them, if not wrong to repeat them? One says, No, we must have the old creed. Why? If we change it, we would admit by that we had been wrong; religion should never admit that it has been wrong. Is it not better to admit you are wiser to-day than you were yesterday, than it is to cling to the olden expressions?

[illegible]

There never was a time when the Catholic Church was not in the world. There never was a time when in the different Protestant churches there was such a lack of spiritual life, and such a lack of uniformity of true spiritual feeling. We speak where God saith, 'I will pour out of my spirit upon all flesh; and your sons and your daughters shall see visions, and your old men shall dream dreams; and on your servants I will cause my words to be seen.' In those days of my spirit, and they shall be in those days, I will cause my words to be seen in the fulfillment. Do not dream, friends, that the life of human affairs, which is the life of the world, is the life of thought is without effect without troth. I will cause my words to be seen in those things you see, it and by and by this life will reach material things, and I will cause my words to be seen in the tramp of armies, and the temples gathering in great crowds, but remember that the life of the world is the life of purpose, there comes a great dark storm, and the life of the world is the life of glorious battles appear. So our words are our souls that lead us on to brighter things, and I will cause my words to be seen in the time: progress in all things; in po-

tical matters a better and more even justice; harmony in the great brotherhood of man. In science, philosophy and religion, we see progress. Truth shall come forth triumphant, and peace and happiness prevail.

IS THERE A CONFLICT IN OUR HOUSE?

Reply to A. J. Davis.
BY HUDSON TUTTLE.

I am glad Brother Davis has so fully replied, for he cannot desire to be fully understood more than I desire to have him to be. I do not enter into this discussion for discomfiture, but for the sake of a full and complete victory. All I desire is, that the truth be ascertained, and that it be not how Brother Davis has supposed, and that the difference be not a mere difference of opinion, but the truth itself. If Spiritualism, as I have defined it, is a chimera; if those who accept the broad definition of it are not in error, and are not in error because of the want of a correct understanding of words, then we should know it and we should not care for it. But if it is a truth, and if it is a truth that vitality or essentially there is no difference between the Hæmorrhoidal Plague and Spiritualism, as I have said, and if it is a truth that, consequently, after the manner of this lecture, He says he has been misunderstood, and he intended only that the difference was

"Where, then, is the antagonism? It is (by me) thus stated: 'While harmonizing in essentials, Modern Spiritualism and Harmonial Philosophy, directly antagonistic in the sphere of public uses. They stand opposed to each other on the adaptation of means to ends.'"

In order to be understood he adopts "Reformation" as synonymous with Harmonial Philosophy, and proceeds to draw the distinction between the two, and then wishes to stop to fix a terminology, for there are quite words enough in the language to express my thoughts, and I use them in the usual sense.

Now granting the distinction, Brother Davis makes between Spiritual Reformation and Spiritualism, if words have any meaning, there is a "vital" distinction between the two:

1. Spiritual Reformation plants itself upon the spirit; Modern Spiritualism plants itself upon the spirits.
2. S. R. works to elevate and refine the individual; M. S. works to convert the individual into a medium.
3. S. R. believes in the authority of the interior voice; M. S. believes in "a thus saith the spirits."

4. S. R. would establish educational institutions; M. S. would everywhere institute circles for spirit communications.

5. S. R. would work in society and upon government with love, and justice, and wisdom as guiding principles; M. S. would (does) depend upon invisible powers, spirit-band, occult forces, and other mysterious agencies, to correct abuses and overthrow enemies to (its) truth.

6. S. R. believes in the omnipotence and

7. S. H. teaches the spirit to rise up and realize its own inherent immortality; M. S. teaches that all "evidences of man's immortality rest on spirit communications."

8. S. H. says that a man once fully in possession of such evidence, should thenceforth appropriate the priceless riches to the upbuilding of his character and usefulness; M. S. in practice (regardless of the theory of its teachers) keeps the individual fascinated, and devoted to "further communications."

Admitting Bro. Davis' definitions, I say there is vital, essential, absolute distinction between the Harmonial Philosophy, alias Spiritual Reformation and Society, and

But are there really any differences? I say, emphatically, No, and support my assertion by his own words. He has taken Spiritualism into two parts, calling one Spiritual Reformation, the other Spiritualism. Everything that is useful and good he places under the first, and everything that is of the opposite character he places under that of the second. Then he cries, "See how noble and how sublime the difference between the degrading and baseless Modern 'Spiritualism'! To use a homely comparison it is as though, I had a basket of potatoes, and sort of them into two classes, the good and the few small, large potatoes; into the other all the misshape, small, inferior ones. Then I call the nice parcel, Reform Potatoes, and the other, Spiritualism Potatoes, very odd." "See I have made a discovery. A way with potatoes, there is nothing excellent but the good ones, and the rest are all of no account, some attracted by my exclamation and looking at them carefully, says, 'Why,

Now take the eight propositions above quoted: (1) Does not Spiritualism plant itself on spirit? (2) Does it not aim to state the "dead" as the "living"? (3) Does it not "redeem the individual"? (4) Does it not believe in the "authority of the interior principle"? (5) Would it not "establish educational institutions"? (6) Would it not "work in society and upon government with love and justice and wisdom as guiding principles"? (7) Does it not believe in the "omnipotence and redemptive power of principle"? (8) Does it not teach the "spirit to rise up and realise its own infinite immortality?"

LECTURER AND AUDIENCE.

in the consciousness of man alone are the primary elements of being and existence revealed. This total consciousness is the result of the association of interpersonal ideas, and it is here that these ideas make each man's life the unity and harmony of nature arise into existence. Hence it is here, in the mind, before each man in the conscious relation of mutual dependency and unity, and thus out of this association of ideas arise philosophy. Each idea has been first in the world of experience, symbolizing itself in forms of beauty and of order; but the soul and in the more interior spirit of man, these have been eliminated from the dross of physical appearance, and stand noted before themselves and each other.

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At the close of another lesson by the same man I heard the following promulgated under the head of "Practical Suggestions":

"If false religions are always intolerant, it is because they surpasses the utmost limit of ignorance by its god. By and by, perhaps, when some one more intelligent of the Rogers pupils has grown a little older, I will tell you how the various religions have hated each other, that they were even crucified to each other, that such as have survived to this day are and were persecutors of those who were not. I have learned that the early Christians even were not persecuted as such but as seditions and as enemies of the Roman state; when he learns that the first persons and purely religious persons were persecuted by the Roman state and by another; when he learns that intolerance and persecution burst forth into full flower with the establishment of Christianity; when he learns that the historic fact that religious intolerance and persecution were born into the world with Christianity."

In a great affliction there is no light either in the stars or in the sun; for, when, the inward light is fed with fragrant oil, there can be no darkness though the sun should go out. But when, like a sacred lamp in the temple, the light of the sun is quenched, the light of the outward, though a thousand suns should prelate in the heavens.—*Decker.*

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The *et* Office—42 Clark street, Sherman House, and all day
COUNCIL BLUFFS AND OMAHA LINE.
Depot corner Wells and Kinzie streets.

10:00 A.M.	Stouan City and Yankton Express	\$2.00
9:15 P.M.	Yankton and Night Express	\$1.00
7:15 P.M.	Stouan City and Yankton Express	\$2.00
10:30 A.M.	Itasca Express, via Clinton	\$2.00
9:15 P.M.	Itasca Express, via Clinton	\$1.00

Fulman Hotel Cars are run through, between Chicago
Omaha, on the train leaving Chicago at 10:30 a.m. No
road runs these celebrated cars west of Chicago.

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MILWAUKEE DIVISION.		
Depot corner Canal and Kinzie streets.		
1.00	Milwaukee Fast Mail	1.00
1.50	Milwaukee Special (Business)	1.50
2.00	Milwaukee Express	2.00
3.00	Milwaukee Expre.	3.00

1:00 p.m.	Nausha Passenger (daily)	12-45
8:10 p.m.	Milwaukee Night Express (daily)	16-45
MILWAUKEE DIV'N LEAVES WELLS ST. ON		
11:50 a.m.	Lake Forest Passenger	5-00
4:00 p.m.	Keosauqua Passenger	5-00
4:00 p.m.	Waukegan Passenger	5-25
5:30 p.m.	Waukegan Passenger	5-30

8-15 p.m.	Lake Park Passenger	\$6.00
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Depot between Canal and Kinzie streets.		
2:30 a.m.	Green Bay Express	\$4.00
10:00 a.m.	St. Paul and Minneapolis Express	\$4.00
2:30 p.m.	Green Bay Passenger	\$4.04
4-5 p.m.	Fish Lake Passenger	\$2.45
5-6 p.m.	Green Bay Passenger	\$2.50
7-8 p.m.	St. Paul and Minneapolis Express	\$2.50
10:00 p.m.	St. Paul and Minneapolis Express	\$2.50

10:00 a.m.	Lake Shore Express	\$4.00
10:00 p.m.	Lake Shore Express	\$7.00
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9:00 p.m.	Michigan and New	\$7.00
9:00 p.m.	Guelph Bay and Marquette Express	\$5.00

*Except Sunday. *Except Saturday. 12 Daily (Except Monday).

LAKE SHORE AND MICHIGAN SOUTHERN
 Depot: Van Buren street, head of LaSalle street. Ticket office, Northwest corner Hamilton and Clark streets.

Leave		Arrive
7:30 a.m.	Mail, via Main Line	7:40
9:00 a.m.	Special N.Y. Express, via Air Line	9:00
9:15 a.m.	Atlantic Express, Gulf, via Air Line	9:20
9:30 a.m.	Night Express, via Main Line	9:40
1:00 p.m.	Coastal Accommodation	1:00
1:15 p.m.	Special Atlantic	1:20
5:15 p.m.	Coastal or Accommodation	5:20
9:30 p.m.	Coastal or Accommodation	9:30

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KANSAS CITY & DENVER SHORT LINE.		
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Leave	Arrive	
11:20 p.m.	Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	
9:00 a.m.	Springfield, Ill., Lewis and Southern Ex- press.	\$2.05
5:10 a.m.	St. Louis and N. W. Orleans.	\$1.50
2:40 a.m.	Portland, Burlington and Kankakee Ex- press.	\$1.50

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*Ex-rupt Saturdays. 11only. 11except Mondays. 11A.
 Saturdays and Sundays. 11except Saturdays and Mond-
 days only. 11Thursdays and Saturdays only. 11Satur-
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GUARD MEDICAL DISCOVERY

If you feel dull, drowsy, destitute, have pale color of skin, or yellowish-green spots on face or

Many, especially in the tropics, are afflicted with such diseases as malaria, yellow fever, dengue, and typhoid, and also with such parasites as hookworms, roundworms, and giardia. These diseases are often fatal, and even when they are not, they can cause serious and lasting damage to the body. In many cases, the only way to prevent these diseases is by taking proper precautions, such as using mosquito nets, drinking clean water, and avoiding contact with contaminated food and water. In some cases, the only way to cure these diseases is by taking medicine, and in some cases, the only way to prevent these diseases is by taking proper precautions, such as using mosquito nets, drinking clean water, and avoiding contact with contaminated food and water.

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Being entirely vegetable, no particular care is required while using them. They operate without injury to the system, and are recommended for Jaundice, Headache, Constipation, Liver Head, Pains in the Stomach, Tightness of the Chest, Pleurisy, Sore Throat, from the Stomach, and in the Mouth, Scurvy attacks, Pains in region of Kidneys, Intestines, Fever, Dropsy, Rheumatism, Stomach, Numb of Head to Head, take the Flower's Pleasant Purgative Pills. In expression of the

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SYNOPSIS.—Frequent head-
aches, discharge falling into throat,
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[illegible][illegible]

any remedy have recent attacks of "Cold in the Head" by a few applications. It is mild and pleasant to use, containing no strong or narcotic drugs or poisons. **Carr's Balm** and **Cherry** are by **Dr. J. V. French, 110 E. 12th St., New York City**. **January and March** 1914. **London, N. Y.**
